

CHAPTER I

Introduction

A. Background

A civilization can not be separated from the culture, like a pair of currencies. Before going any further, need to understand what is meant by culture. Culture is like a lens. Just imagine if you are wearing lenses to see through something then you will choose one particular focus, of that you will target object appropriately¹.

The term of culture in etymologically is: *customs, beliefs, art, way of life of particular country or group*². According to Zoetmulder and Koentjaraningrat, Based on the root of the word *buddhi*, the term culture is within the scope of "*matters concerned with the mind*"³.

Culture is a development of the word *budi-daya*, which means the power of mind such as: creativity, initiative, and sense. Culture is the result of creativity, initiative, and a sense of it. Thus, both Koentjaraningrat and Zoetmulder, putting culture to

¹ Alo Liliweri, *Makna Budaya Dalam Komunikasi Antar Budaya*, Lkis, Yogyakarta, 2003 cet 1 p. 7

² Oxford learner's pocket Dictionary p.105

³ Mudjahirin Thohir, *Memahami Kebudayaan Teori, Metodologi dan Aplikasi*, Fasindo Pers, Semarang, 2007 cet 1, p.18

"something that is easy-going, has been formed " as a result if a sense, initiative, and a sense of human society⁴.

There are also other definitions. Like, culture is a way of life of a group of people in the form of the behavior, beliefs, values, and symbols -that they receive without conscious or without thinking- all of which are inherited through the process communicates and imitation from one generation to the next generation⁵.

Culture consists of patterns that explicitly or implicitly from and to a particular behavior that is routed through a symbol that is an achievement human group -shaped artifacts including relics that are the core or essence of the ideas of tradisioanal- and packed in value they have received. With other words, the culture system can be explained through the product or action which is seen to be a factor affect their actions⁶.

After seeing definitions above it can be concluded that culture is very important for human life. Thus the author will be reviewing the specifics of the culture in Kudus, Central Java is famous for the porridge and students. According to the author in

⁴ *Ibid*

⁵ *Ibid* p. 8

⁶ *Ibid*

that area a lot of culture that need to be assessed so as not to become just history in the pass .

According to the history, Kudus is city has strategic location, because it is an area pass that connects the surrounding areas. East region, such as Pati, Tayu, Juwana, Rembang, Lasem and Blora and west area is like Mayong, Jepara and Bangsri use Kudus as a connector that connects Semarang as administrative center of the province. In addition to its function as the connector, Kudus city including the bustling city, known as the sanctuary, is counted as an industrial town. There, we find a lot of cigarette industry, sugar, weaving, printing, and so forth⁷.

Because of the location and environment in which to trade, so the majority of Kudus people work as a traders. More specifically *Kulon*⁸ community. According to sources, there were *Kulon* people traders more than the *Wetan*⁹ society. Previous researcher has to explain why there is Kudus *Kulon* and *Wetan* society.

In the city there is a Gelis river flowing to the south and divides the city into two parts, namely Kudus *Wetan* and *Kulon*. *Kulon* located in the west of the river and the *Wetan* located in

⁷ Solichin Salam, *Kudus Purbakala Dalam Perjuangan Islam*, Menara Kudus, 1997, p. 1

⁸ Kulon is javannes word mean west

⁹ Wetan is javannes word mean east

the east side of the river. *Kulon* is also known as Kauman village. There are historical and archaeological heritages in Kauman which is quite well known that is the tower of the mosque and tomb of Sunan Kudus. This area during colonial rule is a fief area. In addition, there is a China village settlement in Kudus *Kulon* located in the area around Kudus market, not far from the sanctuary tower complex. In the Chinese village there is a temple which is considered the oldest in Kudus. Relic ancient history and other such dispersed mosque, stone Lumpang, Kyai Telingsing Grave, home *pencu*¹⁰ Kudus custom, boat houses and twin palace (Syafwandi, 1985: 19-20)¹¹.

Furthermore, in Kudus *Wetan* is central of government, local government and colonial government. In this area at the time of the Dutch, where people of European settlement China. Along the road from the square to the east towards majoring starch contained settlement of the Dutch. Chinese village located on the square arround among others in the Panjunan village, Keramat, Wergu *Kulon* and Anyar market. In Kudus *Wetan* also include historical and archaeological heritage, among others, the former sanctuary pavilion district railway station, the grand

¹⁰ Pencu is javannes word mean home have coneroof

¹¹ Dinas Pariwisata dan Kebudayaan Kabupaten Kudus , *Peninggalan Sejarah dan Purbakala Kabupaten Kudus*, p. 8

mosque Kudus city, Kawedanan pavilion, churches, and Rendeng sugar mills.¹²

The division of Kudus area into two part, give some problem at the time. History records that the progress of social aspect in Kudus achieved by the majority of the people Kudus Wetan from royalty and nobility. While Kudus *Kulon* people which at that time still struggling with trading word. Kudus *Wetan* despise Kudus *Kulon* people. World trade is considered not able to raise their social status.

This conflict continued until the People of *Kudus Kulon* advanced and more glorious than Kudus *Wetan*. As the shape of the progress realized by build custom home building. Residential houses made of wood choices and it is definitely not cost you a bit. Indirectly show that once looked down upon now could be above them¹³.

Because of the conflict between Kudus *Kulon* and Kudus *Wetan* need more attention seriously. For what? Can not ignorance if in the past between both of them occurred a wedding. History also notes that in general, older people in Kudus choose a mate for their children both men and women still look to

¹² *Ibid* p. 9

¹³ Nur Said, *Tradisi Pendidikan Karakter Dalam Keluarga Tafsir Sosial Rumah Adat Kudus*, Brilian Media Utama: Kudus. 2011 cet 1

" *Nasab* " or bloodline both sides. In fact, some are still likes to use count (Java language : *petungan*) to marry their children. Among the affluent population, they generally marry their children with their families equally rich with the intention that his property does not fall into the hands of someone else.¹⁴

Though marriage is make two families into one. Therefore, marriage which unites the two parts of the holy eventually led to a unique culture, which is procession of throwing chicken in Gelis river. Every citizen residents of Kudus *Kulon* who gets a mate Kudus *Wetan* should throw the chicken required in the river, and on the contrary. Here proof, that the economy can not be separated from the culture. Each economic development requires mind value or cultural values¹⁵.

According to a story that has been handed down. The procession was performed to the accompaniment of the chain beautifully decorated wagon pulled by horses, all depends on the ability of economic respectively. Once at the bridge chicken brought from home and then released. Most chickens are young and alive.

¹⁴ Solihin, *Opcit* p.7

¹⁵ Ignas Kleden, *Gunawan Mohammad, Taufik Abdullah, Kebudayaan Sebagai Perjuangan Perkenaln Dengan Pemikiran S. Takdir Alisjahbana*, PT. Dian Rakyat, Jakarta, t.th, cet 1 p. 4

When will the commencement procession? No one knows, over time it became mandatory culture. If not implemented existing myth that the bride will be possessed or Kudus society call "*ngromyang*".

There are territory supernatural beings as distinguished from or out of human territory. But as time moves and also humans engaged in trajectory space and time, it can have unintended collision. Category of system time (such as day and night) the category of spaces (such as profane space and sacred space) is a hallmark of the culture ontologis¹⁶. In Java, parents call children to stop playing when time is in the afternoon, is due to the assumption that the turn time that supernatural beings begin in their activity. If not careful, it could be colliding with the children demons and the like so that they are angry and deceiving. Concepts such as *kesambet* pain, and the like are usually perceived as time passes and the area where the supernatural creatures that exist. Therefore, various ceremonies can also be viewed as a license to pass through the area or negoisas untu kind of "truce" (read : peace negotiations)¹⁷.

¹⁶ The meaning that human can not feel prosiner by the power of gaib like, gods, there is distance and deciding area. (Mudjahirin Thohir: 2007. 148)

¹⁷ Mudjahirin Thohir, *Memahami Kebudayaan Teori, Metodologi dan Aplikasi*, Fasindo Pers: Semarang, 2007 cet 1 p. 148- 149

Look at history there. Majority of the Kudus people especially Kudus *Kulon* people have a strong religious background, because of the environment they are still close to the Sunan Kudus in that area and a lot of religious leaders who are very skilled in the art. It also applied in choosing a mate for their children.

Work for the sacred, especially in environments that mentioned by Kudus *Kulon* ideal youth must have a minimum of three (3) popular character in the acronym " Gus - Ji - Gang " (Good moral, smart *mengaji*, and skilled trades)¹⁸. The third character is an ideal youth can be explained as follows :

First, "Gus¹⁹" meaning good or handsome. This handsome is not only physically but also good in personality (inner beauty). Moral aspects greatly enjoy Kudus communities. In this connection attention is usually the fate, educational, and social.

¹⁸ This fact get agreement by oleh KH. Syafik Nashan, Chief of Majelis Ulama Indonesia (MUI) Kabupaten Kudus when he gives some academic speachin STAIN Kudus, at 28 juli 2009. This is also true by Hasyim, the real son of Kudus country and also as Direktur in Central Riset and Manajemen Informasi (CERMIN) Kudus when interview with Kompas, see harian Kompas, 30 Oktober 2003.

¹⁹ Gus is from javannes language *bagus* mean handsome

Second, " Ji²⁰ " smart *mengaji* or more popularly known as student (*santri*). This is an important priority for the character of these students as a basis for future leaders oriented household obedience to the Islamic Shari'ah. These characters are usually identified by looking at the educational background. They give more attention in *santri* than student. This is not out of the social hierarchy of Kudus *Kulon*, which put clerics at the highest position.

Third, the "Gang²¹" lively trade. It is not complete to be Kudus people especially citizens of Kudus *Kulon*, if not able to trade. This trade skills can not separated enjoy because of better livelihood options uphold the profession as a trader. The spirit of trade based on the Islamic values of the desired trade professions honest merchant, as Sunan Kudus, Prophet are also a merchant²².

From that explanation known that this ceremony is unique. The researcher wan to open what the meaning from chicken Throwing look at from the semiotic side. Like C.S Pierce said “ *The Sign is something that represent something*”.

²⁰ Ji is from javannes language *mengaji* (study about islamic teaching in scholar or in islamic boarding school)

²¹ Gang is from javannes language *dagang*.

²² Nur Said, *Jejak Perjuangan Sunan Kudus Dalam Membangun Karakter Bangsa*, Brillan Media Utama, Bandung. 2010 cet 1 p. 127-128.

In Semiotic mentioned that human gives meaning to everything of his around. No matter with the ceremony. As described above, the ceremony has several symbols which are regarded important by local society. One of them is the place, place for chicken Throwing ceremony is river. This the society gives meaning the river as not for bathing only but also the sacred place which semiotically includes process of interpretation

Second symbol is chicken, why must be chicken?, not goat or buffalo. The chicken must be alive also not as like other ritual offerings, which form *opor* or ready meal.

Because of that the researcher tries to express the signs with semiotics approach. Especially semiotic theory of pragmatic by C.S Peirce mentions if process express of the sign is three: the first is *representament*, the second is *object*, and the third is *interpretation*.²³

²³ Benny H. Hoed, Semiotik dan Dinamika Sosial Budaya, Komunitas Bambu.2011 cet.1 page. 20

B. Research Question

1. What is a Chicken Throwing tradition in the wedding ceremony of Kudus society?
2. What is the meaning of this tradition from semiotic side?

C. Objectives and Significanses of Research

1. In teority: The results of this study are expected to be new information as well as adding to the treasures of science, especially in the field of culture or local knowledge.

2. Practically: This research is expected to contribute to some sides.

a. Government Party. Government may keep and give more serious attention to the culture or local wisdom in Kudus area, so as not lost when get crushed by the days.

b. For Kudus People. During this ceremony the community considers it as an idolatrous activity, with big hopes this research can provide new and more comprehensive understanding so that no mistakes against their own culture and local wisdom.

D. Prior Research

1. Thesis with the title “*Perkawinan Antar Anggota Keluarga (Studi Kasus Di Kecamatan Kaliwungu Kabupaten Kudus)*” Azza Nur Laila (NIM 2101031, Faculty of Syari’ah IAIN Walisongo Semarang that discusses that the marriage between family members in the District Kaliwungu is that assets , which in terms of Java is often referred to as “*donyo ora keliyo*”, *Ngumpulke balung pisah*, meaning that the property fell into the hands of others better with his own relatives. This is so that when the property fell into the hands of another person 's property can not be give and lost in vain. Another factor that caused by *ijbar* or matchmaking with reason when mating with their own family members more easily and adapt know our spouse. In addition to keeping the rope so as not to break up *silaturrahmi*.

E. Methods of Research

This research is a kind of field research. That is a research data primarily collected through observations and data sources in the field of data collection conducted by research in place studied the occurrence of symptoms. This study is essentially a method for finding specific secrea reality of what happened in the middle

of people's lives²⁴. As a cross - check the source of the data that there are researchers get first through library research.

Methods This study used a qualitative approach with an explanation :

1. Research Location

The location of this research is in the area of Kudus , particularly in the areas of Kudus *Wetan* and Kudus *Kulon*.

2. Source of Data

The primary data source that I use in this study is Kudus district archives and interviews to community leaders who are considered capable. While the secondary data source is information derived from the study of texts or books that are relevant to the subject matter above²⁵.

3. Data Collection Method

²⁴ Kartini kartono, *Pengantar Metodologi Riset Sosial*, Mandar Maju, Bandung, 1990, p. 32

²⁵ Sutrisno Hadi, *Metodologi Research*, Andi Offset , Yogyakarta, 1995, Jilid I, p. 9

The researcher in collecting data using interview method is the method of data collection by asking question - and answered by spoken²⁶ anyway and direct observation in the field.

4. Methods of Data Analysis

Researcher using analysis methods of qualitative data, meaning that incoming data has been compiled and analyzed, and then made a conclusion that is said. And in the use of qualitative methods of data analysis.

F. Structure of Writing

Chapter I : This chapter will explain the background of why the research was conducted. The method used is a qualitative method to collect existing data from interviews and books that deal with the problem that there is then performed descriptive analysis, comparative.

Chapter II : In the second chapter the author uses the semiotic theory from Charles Sanders

²⁶ Margono, *Metodologi Penelitian Pendidikan*, Rineka Cipta , Jakarta, 2004, hlm. 165

Peirce. The kind of semiotic is pragmatic semiotic.

Chapter III : In this third chapter will present Holy Geographical area, history and cultural background of the emergence of chicken waste. How the procession ceremony and also conditions surrounding communities.

Chapter IV : The fourth chapter , the writer will conduct an analysis of data obtained with the theoretical basis that have been described previously.

Chapter V : In this final chapter is the conclusion of this research